

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

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### ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

[The following discourse is in connexion with one by Mr. Stetson, published in Nos. 29 and 31.]

#### SERMON.

BY REV. SETH STETSON.

"The true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and truth."—John iv. 23.

Throughout the Bible, all the acceptable worshippers are represented as addressing God as one person, or one conscious intelligent Being. We have no account of any ancient believer in the true God, either in the Old or New Testament, ever worshipping the one God, as three persons. And though we have account of persons addressing Jesus Christ, while here on earth, as other inspired persons were; and of Christ's being addressed when he made a visible appearance to holy men, yet we have no account of the Holy Spirit being prayed to, or praised, as a person. We have no account of any mutual love and intercourse between the Father and the Spirit, or between the Son and the Spirit, as we frequently have between God the Father, and Jesus Christ his Son. Hence it is rational to conclude that the Spirit of God is sometimes personated, as wisdom and charity are in the Bible, when no one would pretend that these divine attributes are possessed of personal existence.

The Spirit of God, the Holy Spirit, and the Holy Ghost, all seem to mean the same thing. When we speak of the spirit of a man, or of a good spirit in man, we do not mean a person distinct from the man himself. So the apostle observes: what man knoweth the things of a man, save the spirit of man within him, so no man knoweth the things of God, but the spirit of God. What the spirit of man is to man, the spirit of God is to God. A good man may communicate of his spirit to others, as the spirit of government in Moses, was put upon the elders of Israel. So the spirit of God was given to Jesus, at his baptism, which qualified him to work miracles, and to prepare his apostles to do the same, and to preach the gospel in all languages. There are not many passages which are made use of to prove the personality of the Holy Spirit. If both the Son and Spirit are not proved from the Bible to be distinct divine persons, possessed of distinct consciousness, the doctrine of the Trinity is not proved.

Many texts which were brought to prove the Trinity in times past, are now omitted altogether, by modern Trinitarians. The very best are now selected. If preachers, from our most learned and orthodox schools, are fairly met, and their proof texts shown to be not only inadequate, but conclusive evidence against them, they ought to drop their unscriptural terms, and be satisfied with the plain and intelligible language of the Bible.

Let us proceed in the examination of some other texts, brought as proof of Christ's supreme divinity.

"In the beginning was the Word."—(From eternity,) says a late Trinitarian writer. But we read, likewise, "In the beginning God created the heavens and the earth." Shall we say, from eternity God created the heavens and the earth? John says, this is the commandment, that as ye have heard from the beginning, ye should love one another. Does beginning mean eternal? Had eternity a beginning? This text proves too much. It proves two Gods, not two persons in one God. God with God seems clearly to imply two Gods. But one of these was made flesh, and dwelt among men; and we beheld his glory, saith John, as the glory of the only begotten of the Father. Was a begotten Son of the Father, self-existent and independent? Does not the expression, begotten Son, imply derivation and dependence? Only one of these Gods mentioned could be self-existent. Let every person judge which.

Another text, we will consider, is Heb. i. "And the Lord in the beginning laid the foundation of the earth." Trinitarians say, this passage was addressed to Christ. The Bible does not say so. Paul in this text does not say, that he means Christ. There is another Lord besides Christ. Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth. Did Jesus thank himself? The passage we are considering is quoted from the 102d Psalm. And there it reads thus: "I said, O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands." What the apostle says was of the beginning, the psalmist says was of old. Does old mean from eternity? Besides, was not God addressed by the Psalmist? and does not the Apostle begin his Epistle to the Hebrews, by naming God, and then telling what he has done? Taking the whole first chapter to the He-

brews together, it appears to me to be very plain, that the distinction and dependence of the Son, upon God his Father, is there stated. God is expressly called a person, and the Son is said to be the express image of his person. Can the image of a person be the person himself? It is said of the Son, that when he had purged our sins, he sat down on the right hand of the Majesty on high. Does not such language represent two beings, one at the right hand of the other? The Son is appointed heir of all things. How could this be, if he originally possessed all things? He was made much better than the angels, as he hath by inheritance obtained a more excellent name than they. Was the self-existent God made better than the angels? Who could make him so? This text is so far from proving that Christ is the self-existent God, that it proves he was made, begotten, anointed, and shall sit at God's right hand, until God shall make his enemies his footstool.

The following texts are referred to, in proof of Christ's divinity. "I am he that searcheth the reins and hearts. Lo I am with thee unto the end of the world."—But it seems that Peter perceived the hearts of Annanias and Sapphira. And could not all the inspired prophets and apostles do the same when God pleased? Did not Elisha search the heart of Gehazi his servant? Did not Samuel know the heart of Saul, when he came to inquire for the lost beasts? Did not God inspire his Son Jesus with gifts equal to those who discerned spirits? God gave the spirit without measure to his Son: while others had it only in measure. Why is it any more inconceivable that God should enable Christ to search the heart, than to reveal any future event? God seems to have so dwelt in Christ, as to be a constant light, life, and guide, by his Holy Spirit. God has promised that Christ shall subdue all things unto himself. But how could he promise this, unless he worked in Christ to do his will? God can as easily show us another's heart as our own.

To believe in, or to trust in Christ, implies confidence in him as a teacher sent of God, whose words of promise, we may depend will be fulfilled. So we should believe every inspired servant of the Most High.

All things are said to be created by and for Christ. Or God created all things by him and for him. Those Christians who believe in the pre-existence of Christ's soul, suppose that God constituted him the creator of the material heavens and earth, as well as the spiritual; that Christ was the grand medium of divine operation, as well as of divine revelation.

Trinitarians suppose that Jesus Christ was really a perfect man, as well as the Most High God. Hence when it is written that God created all things by Jesus Christ, they must admit that the man Jesus is a constituted creator; or that he created part of himself, to wit, his human nature. According to this supposition, God has become a greater being than he once was, by the addition of the whole sufferer. For it cannot be admitted that the unchangeable Jehovah ever really suffered, or endured pain and distress.

Christ is called the first born of every creature, and the beginning of the creation of God. He always spake of himself as dependant on his God and Father. Saying, my Father is greater than I. I can do nothing of myself. And that the Son knew not the day of judgement, but the Father only. Now, if the Son in his supposed divine nature, was equal with the Father; and in addition, the Son has a human nature, which the Father has not, how can the Father be greater than the Son? Jesus never said that he was God, but often said that he was the Son of God. If the Son had a human nature personally united to himself, as Trinitarians teach, and the Father had not, does not this imply that the Father and Son are two distinct beings, as distinct as any earthly father and son? Now if the Father be an infinite God, possessed of all perfection, and the Son is distinct from the Father, and infinite in all perfection, have we not, according to this supposition, two infinite Gods? But this will not be admitted by Trinitarians. Hence their scheme seems to be a plain absurdity.

In order to prove their doctrine, they appeal to the following passage. "Who being in the form of God, thought it not robbery to be equal with God." Here much stress is laid upon the word equal. As though the form of a person was equal to the person, in every sense. The image of God may be equal to God in some respects, but not in all. The argument from the text is simply this. No person but the self-existent God can be equal to God.

The term equal, is used many times in the Bible, where an absolute equality, in all respects, is not meant. We may say a son is equal to his father, when we do not mean that the son is as old as his father. May not a son be as rich as his father, and yet receive all his possessions from his father? Solomon was made king while David his father, was living. Might not Solomon be equal to David in authority,

though he received it from David? David said, respecting Ahithophel, his counselor, "it was thou a man mine equal, my guide and my acquaintance." Was Ahithophel, in all respects, equal to David?

But when we attend to the connexion of the passage, we shall observe such distinction between God and Christ, that it seems to be impossible to conceive them to be one being. Jesus Christ, who is said to be in the form of God, made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

A number of important inquiries may be made on this passage. Did God, the self-existent, humble himself, and become obedient unto death, even the death of the cross? Is it proper to say that God was born, grew in favor with God, was circumcised, and presented to the Lord; was baptised, prayed and preached; was crucified and slain? And did God exalt God, and give him a name above every name? The holy child Jesus was thus humbled, obedient unto death, and exalted by God, and made Lord and Christ, to the glory of God the Father. How could two distinct beings, be more clearly held to view, than God and his Son Jesus are in this text? Jesus was sanctified, and sent of God, to make known his loving kindness and tender mercy to the children of men. Being thus commissioned of God, and filled with his spirit, Jesus was in some respects equal or intimate with God. But when one is said to be equal to another, we understand there are two beings. What propriety would there be in saying, God the Father was equal to himself? Now on the supposition that Christ is equal to God in every respect, and Christ was obedient unto death, and God was not, we have two distinct beings infinite in all perfection, which amounts to two Gods, possessed of distinct wills, minds, or consciousnesses. And on this ground it is in vain to say, that Trinitarians have not two Supreme Beings, one equal to another.

But Jesus never intimated that there was a second person in the Godhead to whom he was united. He said that he and his Father were one, but he never said that he and the Son were one. To suppose that the man Jesus, was so united to God as to become one being with God, would imply that God was a carpenter, that he was tempted by the devil, that God fasted, and prayed to himself; that he was nailed to the cross, died forsaken of God; that he rose and ascended to the right hand of himself.

Jesus said that he and his Father were one, yet he prayed that he and his disciples might be one, as he and the Father were one. "That they may be one even as we are one." But Christ and his disciples were distinct beings, not one and the same being.

Because Christ had power on earth to forgive sins, it has been supposed he must be God. Peter had power to remit or retain sins. Jesus placed his authority in forgiving sins on the same ground with his working miracles. That the people might know that the Son of man had power on earth to forgive sins, Jesus saith unto the sick of the palsy, arise, and he was made whole. Christ is represented as raising the dead and judging mankind. This may be understood either in a literal or spiritual sense. The apostles and prophets raised the dead by the power of God. And Paul says that the saints shall judge the world; yea, that they shall judge angels.

When the martyr Stephen saw Jesus standing on the right hand of God, who was manifest in glory, he commended his spirit to him. Should Jesus make a similar discovery of himself to men now, they might with propriety address him in the same manner. But would this prove that Jesus was the same God, on whose right hand he stood? Stephen said, he saw the glory of God, and Jesus standing on the right hand of God. Did he not then have an idea of two distinct beings?

Where has Christ commanded us to worship him as the only living and true God? He has taught us to say, our Father who art in heaven. Jesus is to be honored or worshipped as the true Messiah, the Son of God: But not as the Supreme Being. Honor and worship belong to parents and rulers, in a subordinate degree. Great and good men are thought worthy to receive power, and riches, and wisdom, and strength, and honor, and glory: But not as the only true God.

We read that the people of Israel worshipped the Lord, and king David. Paul tells us there is one God, and one Mediator between God and men, the man Christ Jesus. But if Jesus is himself God, who is the Mediator between us and Jesus? As a Protestant, I neither know, nor ac-

knowledge any. As a friend to truth and christian liberty, I have thought it my duty to make the foregoing remarks. It is my desire that the truth as it is in Jesus, may run and be glorified.

The doctrine of Christ's dependence and submission to his God and our God, teaches us to submit our wills to God, and to obey all his commands, which are most reasonable and good. Jesus requires his disciples to follow him, in order to enjoy his communications, and to partake of his blessings. If we would receive the approbation of men, we must conform to their wishes; so if we would receive God's approbation, we must consult his will revealed in his word.

Since God has so loved the world, as to send his beloved Son Jesus Christ, to suffer and die that we may have an example of meekness, and patience, and self-denial, and fortitude, we should humbly pray God to help us to deny ourselves, take our cross, and follow Christ, the captain of our salvation, who was made perfect through sufferings.

The love of God to men is wonderfully displayed in sending his Son to die for his enemies: not to destroy men's lives, but to save them. All who take the name should be careful to manifest the spirit of Christ. As the body without the spirit is dead, so faith without works is dead also. God must be worshipped in spirit and in truth. God is love. He that dwelleth in love, dwelleth in God, and God in him.—May the God of all grace make us all faithful unto death, and then give us a crown of life, through Jesus Christ our Lord.

FOR THE CHRISTIAN INTELLIGENCER.

#### EXTRACT FROM ELLINGWOOD'S SERMON.

MR. DREW.—I send you a small part of a Sermon delivered in this town, (Bath,) a few years since, by Rev. John Ellingwood, wishing you to insert it in your paper; for I think it excellent. Mr. E. is considered the greatest Calvinist in our town, and what he has said in his sermon, will apply, I think, better to his sect than to any other in the country.

"Is a minister to use anger & violence, to subdue anger and violence in others? Mahometan weapons have indeed been successful in promoting the Mahometan religion. But have they ever promoted the cause of Christ? All the doctrines of the Bible, it is agreed, are to be taught.—The question is, in what manner? The apostle answers, and in his answer tells us, in the name of God, how we can most successfully preach the gospel. 'The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.' A minister, who follows this direction, has the brightest prospect of success. Truth, addressed to men in this manner, is most likely to gain their impartial attention, to satisfy their reason, and to find its way to their hearts. Every one must perceive, that this manner of teaching corresponds with the nature of divine truth. The incomprehensible greatness and perfect holiness of the subjects of the christian revelation require, that they should be treated with sacred composure and gentleness of mind. The least mixture of passion is inadmissible. Will you treat the holy and benevolent God, the condescending and merciful Redeemer, and the Spirit of all grace, as the worshippers of Baal treated their dead idol? Can you excite love by the language of ill will? Can you attract men to a heaven of peace, by displaying a spirit of strife?—to a heaven of kindness, by a spirit of virulence? Can you successfully inculcate condescension, forgiveness, and compassion, by displaying pride, revenge, and hardness of heart? Can we persuade our hearers to govern their passions, by showing them that we do not govern our own?"

A minister of the gospel is taught from above. He receives his doctrines, not from man, but from God. These instructions of God, he ought to receive with a meek and lowly disposition. With the same disposition he ought to teach them. Otherwise it will not appear, that he is teaching truths, which came from God. For who can suppose, that truths, coming directly from the Most High God, will be received and communicated by his minister with any other, than a meek and gentle spirit? If an assembly see the christian revelation handled with violence,—what good can be done? Of what use will it be for them to be made to shake by the tremendous force of the preacher's voice, while they feel no humble reverence for the holiness and authority of Jehovah?—Whatever effect may be produced by a spirit of acrimony and violence in a preacher, it is not the success which the gospel aims at. The success of a minister consists in conforming the hearts and lives of men to the character of Christ, and fitting them for the heavenly inheritance. His usefulness is to be measured by the degree in which he promotes true religion. But if he is destitute of meekness, what reason is there to expect he will promote religion? He may have burning zeal, and do much seemingly for the conversion of sinners.—

But who will reward us for converting men from stupidity to animosity?—for rousing them from sleep to bite and devour? A minister of a rough and violent spirit may build up his church; but the members composing it will, in all probability, be stamped with his likeness. You will see them unkind, wrathful, contentious. Even real Christians, in this case, are formed under such a pernicious influence, that their religion will be wretchedly debased by heterogeneous mixtures. Reposing confidence in their teacher, they consider not only his doctrines, but whatever appears in his disposition and manners, as authorized by his religion. Thus the deformity of their character is in a measure, attributable to the wrong spirit of their minister.

I have now touched upon a very interesting point. To be useful, a minister must be exemplary. The example of one, who possesses a right temper, is of mighty efficacy in forming the minds of Christians. They look to him as a pattern, and receive their particular cast of character from what they see in him. His sweet and lovely spirit diffuses itself among the followers of Christ, and promotes love, joy, and peace. His example makes an impression on all beholders. It manifestly rises above the best attainments of human nature. It shows the power of God, and is a distinguished honor to his infinite grace.

But a minister has other duties to perform. He must visit from house to house; and converse with his people in private.—He must seek access to them at all times, and administer counsel, reproof, and consolation, as their circumstances require. In the performance of all these duties, the disposition, which I have been recommending, is unspeakably important. It will allure his people to attend to his instructions. As he assumes no airs of haughty superiority, and teaches as though he taught them not; as he governs his own passions, and is always patient and kind; they will freely disclose to him all their difficulties, and, with a candid, teachable temper, ask his counsel. They will ever be disposed to acknowledge their obligations, and to give him higher honor than he claims.—The gentleness of his disposition renders even his reproofs acceptable. Think you, that a minister has been faithful, when he has barely told a man his fault? With what temper has he done it? If you regard his success, this is a question of great importance. Who among human beings can take offence; whose heart is hard enough not to be affected, when a minister of the gospel goes to him, and, with voice and looks full of tenderness, honestly tells him what he has done amiss, and announces to him, not the resentment of a man, but the displeasure of God?

A minister, adorned with a meek and quiet spirit, may be extensively useful in composing disagreements and preventing strife. This is the man to heal wounds, to calm commotions, and extinguish fires.—But what can one of an opposite temper do? Can wounds be healed with his scourge? Can his blustering quell a rising storm? Will you send a firebrand to put out a flame? But do not mistake me. I mean not to exalt meekness at the expense of other virtues. In fact, it is not at variance with them, and never would have been thought so, had not the nature of the one or the other been misunderstood. Meekness is not only compatible with other virtues, but is their support and ornament. On this foundation rests all true decision of character. Where meekness is wanting, you may easily find the stiffness of a bigot, and the surliness of a cynic; but the decision of a man and a Christian you cannot find. The apostle Paul was distinguished for meekness. He was as gentle, as a tender mother towards her children. No man ever had more pliability, than he, who became all things to all men. His passions were under control, that no reproach or suffering could ruffle them. And yet, where will you look for such firmness? In Jesus, the Captain of our salvation, this combination of virtues was perfect. Meekness and gentleness were diffused through all his words and action. And yet his firmness was immovable."

"There is, I confess, a sort of men, sons of thunder, (but by a new way they thunder from hell, not from heaven,) who delight to represent God with all the terror and hostility to men, that their own base spirit and sordid melancholy can suggest. They so account him a Maker, that they scarce allow him to be a Preserver; they describe him as a father without bowels.

"With what pleasure may we hear some persons tell men that they are damned! Indeed with so much, that they seem to taste expression more, than if they had heard that they themselves should be saved; persons fitter to blow the trumpet upon Mount Sinai, than to proclaim the tidings of the gospel. But still, after such have said all to bespatter God's natural kindness to the sons of men, all their furious, blustering expressions will be found not to have been copied out from any such real harshness in God; but to have issued only from the fumes of an ignorant head and an ill-natured constitution."—South.

## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, AUGUST 22.

**MISSIONS.** We are unable to perceive in what respect it is that the understanding editor of the *Fall River Monitor*, differs from "the editor of the *Christian Intelligencer*," in relation to sending out foreign missions for the conversion of the heathen. If he supposes that we "deem it presumptuous, that men should use their exertions, which at best must be superfluous, to hasten the accomplishment of the predestinated era," when the earth shall be filled with the knowledge of the Lord, he is certainly, and to us, unaccountably, mistaken. We are not conscious of ever having said, or intimated, that our belief in the accomplishment of an event rendered it any less needful for us to attend to the means by which it is to be produced, than if we disbelieved in its accomplishment. On the contrary, it has ever been our settled opinion, that a belief in the ultimate universal prevalence of truth and righteousness, and the final salvation of all men from sin and death, furnishes a substantial reason, a just and necessary encouragement for active and persevering exertions directed to those ends. For instance; we believe that what is falsely called *orthodoxy* in this country, will, in less than fifty years from the present time, cease to exist in the United States, and in its stead, we are satisfied that liberal christianity will prevail. Does it hence follow that we feel no desire to oppose the former and vindicate the latter? The frequent attacks we make on calvinism, will show that we do feel strongly such a desire, and that we are animated in our course by the confident belief in ultimate success.

We are not any more opposed to the taking of measures to enlighten and christianize the heathen, than we are to spread a knowledge of the true gospel in our own country; nor do we think that means in the hands of men are any less necessary to evangelize the former, than they are to reform our people at home. True, very true, it is, that we do not approve of the *method* taken by most limitarian sects to convert the heathen to a belief in christianity. We doubt—and this sincerely—whether the preaching to them of the doctrines of the trinity, election and reprobation, endless punishment, and other dogmas equally unintelligible, revolting and barbarous, are calculated to make the heathen more intelligent, humane, or less barbarous, than they now are. Can you persuade a pagan that polytheism is false, by preaching to him a doctrine which contends for three Gods in one? Can you make him believe that this threefold Deity is just and impartial, by telling him He has determined to make some miserable forever, and others everlastingly happy, without any regard to faith or good works on the part of either? Can you induce him to believe that the christian's God is any better or any more worthy his love and gratitude than his own imaginary divinities, by giving him to understand that He will exult eternally in making some of his weak, erring, dependant creatures, miserable as long as eternity itself endures? If you can induce him to exchange his present absurd and barbarous notions for such ideas as these, you improve him in nothing; you leave him with another creed, it is true, but it is one equally as absurd, as revolting, as barbarous, as worthy a savage life, as were his older notions.

We are not opposed to foreign missions on account of any objection in our mind to the use of means to bring about the era, before referred to. To orthodox missions we are opposed; partly because we believe they carry to the heathen little that is better than what they now have, and partly because we strongly suspect that the movers of the wires are bent more on their own good than the good of the heathen.

If there is any point of consequence in which we differ from our friend of the *Fall River Monitor* in relation to the need of means to enlighten and christianize the heathen, he will be so good as to state it; if there is not, we trust he will be just enough to correct any erroneous impression he may have made on his readers in regard to our views of the subject. The ideas of the editor of the *Monitor* as expressed in the following extracts from his article in which he alludes to us, express our own opinions as plainly as we could state them ourselves.

"Confident, as we are, of a complete consummation of the scripture prophecy, that the knowledge of the Lord will overspread, as the waters, the earth; we are yet strongly impressed with the idea, as Providence works often by human means, and may choose its instruments of conversion, the ordering of foreign missions and appointment of missionaries, to preach, like the primitive disciples, the gospel to the ends of the earth, may be a part of the great plan, and one of the number of needful arrangements to bring about the desired conclusion. It is, nevertheless, equally indisputable, the gospel to be effectual, should be preached in simplicity and truth,—with persuasion, and not coercion, 'for those who are driven into the field, become,' (according to the opinion of an illustrious writer,) either hypocrites, or

unconverted." We apprehend, too, a way should be paved by previous education and instruction,—as the same scripture declares, that *knowledge must be increased*, before any sensible advance can be attained by the heathen nations, in a conception of the speculative mysteries, on which bible doctrines are founded."

"It is evident, instead of inculcating traditional depravity and universal spiritual death, with a partial redemption from sin, (a doctrine unintelligible, and even if understood, unacceptable,) 'glad tidings' should be proclaimed from the *New Testament*, in such a manner, as to the simple minds of savages, may hold forth invitations for embracing the good which is offered."

**ANDREW FULLER'S REASONS.** We are surprised that the sensible and discerning editor of the *Baptist Herald* should give circulation, through the medium of his paper, to Andrew Fuller's thrice refuted reasons for believing in endless punishment. Can it be that the editor of the *Herald* has ever examined this subject? that he is acquainted with the controversy, that has taken place concerning it? Fuller's first reason consists in quotations and comments on "all those passages of scripture which describe the future state of men in contrast." That the passages quoted describe the future state of men at all, is a point taken for granted by Mr. F.—a point which we believe he could never prove. Let us, for the sake of an example, take one of his texts—and it shall be that one on which the greatest reliance is placed—which he declares to be descriptive of the future state of men. Matt. xxv. 46. "These shall go away into everlasting punishment, but the righteous into life eternal." Now where is the evidence that this text describes the future state of men?—that it refers to an event yet to take place? Is there any such evidence? We must confess we know of none. On the contrary, if any one will examine the context and see what our blessed Saviour himself says as to the time when the event mentioned in the text was to be fulfilled, he will see most plainly that it does not "describe the future and final state of men"; but that, if his words are to be believed, the prophecy contained in it must have taken place nearly 1800 years ago. The Baptist editor will not deny, that the things mentioned in the fifteen last verses of the chapter—among which the going away into everlasting punishment is one—were to take place at the time mentioned in verse 31,—viz.—"When the Son of man shall come," &c. Now if we can ascertain when the Son of man was to come, we shall also have ascertained when he was to gather before him all nations—separate one from another, and when these were to go away into everlasting punishment, &c. In the 30th verse of the preceding chapter in which our Saviour is speaking on the same subject which he describes in the 25th chapter, we are told that "Then [i. e. immediately after the tribulation of those days preceding the destruction of Jerusalem,] shall appear the sign of the Son of man in heaven;—and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Our Baptist friend will not deny, that this is the same coming of Christ as that mentioned in chapter xxv. 31, and that the things mentioned in the above quotation are parts of the same prophecy as is contained between verses 31 and the end of the 25th chapter. Now in only three verses after the above quotation (the intervening verses being designed to show that the events were "nigh, even at the doors,") Jesus adds:—"Verily I say unto you, this generation shall not pass away, till all these things be fulfilled." i. e. this generation shall not pass away till the Son of man be seen coming in the clouds of heaven with power and great glory—to gather together his elect, &c. It must then have been before the generation existing when Christ was on earth passed away, that the Son of man came; and as the events mentioned in the last part of the 25th chapter of Matthew were to take place "when the Son of man should come in his glory and all the holy angels with him," it is equally clear and irresistible that the text, "These shall go away into everlasting punishment," &c. does not relate to a time yet to come, but that the prediction mentioned in it was finished nearly 1800 years ago. If our Saviour's words are true, (and who dare deny his veracity?) this text does not "describe the future, final state of men."

We wish our friend of the *Herald* would examine this subject in the spirit of candor and charity; and then tell us if we are not correct in saying that the general impression as to the time for the fulfilment of this text, is, in fact, erroneous. He professes to be governed by a desire to know and defend the truth. He has furnished a number of evidences to support such a profession. Neither he, nor we, (if we are honest men,) can have any interest in endeavoring to resist the light or to reject the truth wherever it may be found. If we are erroneous we promise to receive correction kindly, and to retract our error openly. If we are not, let others, with equal magnanimity, acknowledge the fact.

It was not our design to examine the whole of Fuller's reasons. They have been shown by others to be unsound. We have merely taken his strongest text and shown that his statement concerning it cannot be correct if our Saviour has told the truth. An examination of the other texts he has quoted would show that they do not describe the "final states of men." There has, we know, been much said about Matt. xxv. 46. We believe the christian public have been in a gross error concerning it, and that, sooner or later, it will—it must—be given up, as furnishing no proof of endless misery. Suppose the editor of the *Herald* should say—"When I visit Gardiner I shall call on my friends at the *Intelligencer* office,"—(as we hope he will, for we shall be happy to give him a warm right hand in friendship);—and suppose also he had said in a previous part of his conversation, "I shall visit Gardiner before the present month passes away." Should we not have reason to expect him in August? Could we with any propriety represent him to others, as having said he shall not call on his friends here until sometime next year, or twenty years hereafter? The points in Matt. 25, are equally as clear to prove that the events therein described were to be fulfilled before that generation passed away.

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**CONNECTICUT BLUE LAWS.** A New-York paper says, that two young men and a young lady, in Colchester, Conn. were, a short time since, violently taken from their residence in the dead of the night by the sheriff, who came with a gang prepared with irons to confine them, and also a widow, who left three children in bed. They were all dragged off in the night for the awful crime of going home from a funeral on Sunday, 31 minutes before sunset, by the clock of a Presbyterian.

**NEW SOCIETY.** We learn that a Society of Universalists, consisting of about thirty members, was organized according to law, in Concord, Me. in May last. Our informant adds, that this Society has a fund arising from the sale of ministerial lands.

We hope this Society will be represented by three delegates, in the Association that will sit in N. Sharon on the 13th and 14th of next month.

**New Meeting-house, Halifax, Mass.** On Tuesday afternoon last, the frame of a Meeting-house was raised at Halifax, Mass. to be finished for the use of the Universalist Society in that place. We are informed that the use of ardent spirits was dispensed with on the occasion.—*Lit. Cadet of Saturday last.*

We have not heard of a Universalist Meeting-house being raised this summer, (—and we have heard of a number being raised,)—at the rearing of which the use of ardent spirits was not wholly dispensed with. Nor have we heard of but one instance of the raising of an orthodox house, where spirituous liquors were not used. That instance was furnished us last week by a Boston paper—of an orthodox meeting-house in Bolton, Mass. It is said that there were no spirits used at the raising of that house. The editor, however, adds, that the reason why none were used, was, because none but hired hands were present at the raising, and they were previously paid twenty-five cents each not to drink any rum, &c.;—in lieu thereof they used strong beer, ale and wine. There is, no doubt, great merit in virtues at 25 cents each.

Conversing with a friend (a stranger to saving faith) respecting a revival of religion, existing at the time in our immediate neighbourhood, I observed that — had experienced religion.—"I am glad of it, (answered my friend,) he owes me, and if he has experienced a change, I shall get my pay."

*Baptist Herald.*

This "stranger to saving faith," was also, we suspect, a stranger to facts connected with what is called the experiencing of religion, if he expected to get his pay any sooner than he otherwise would have obtained it.

The editor would say to those friends who have communicated to him, from different places, requests that he would put to press the discourse he delivered before the Association in Lewiston, that if in their opinion it might be the means of doing good, he has no particular objection to complying with their wishes; but its publication would be attended with an expense to the printer which could be met only by a pretty liberal sale of the Sermon. If we have orders for copies amounting in all to two hundred, it shall be published. The price would probably be twelve and an half cents each. A reasonable discount would be made to those who might take a considerable number of copies for sale or distribution. The editor has no desire to see it in print; on the contrary, it would be more agreeable to him to let it remain where it now is: but if it has been extensively misrepresented, and our religious public demand it, he will not withhold it.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

## AN EVENING EXCURSION.

In the autumn of 1827, while prosecuting my academical duties at M. I sauntered forth on a fine evening in order to view the beauties of nature. I entered a venerable wood where the oak and the pine reared their proud heads, where the birds of the air ever tune their notes, and the beasts of the field are seen reposing beneath their spreading branches, and set me down to survey the surrounding scenery. The moon was just ascending the eastern hills, which give a more pleasing view of the different objects which before were only rendered visible by the faint glimmering of the stars. While the mild evening zephyrs were sportive playing around me I was wrapped in a profound meditation on the revolving seasons of the year.

There is a pleasing melancholy in viewing the approach of autumn, which all the bright and lively colors of spring, and the rich profusion of summer cannot produce. How quick the transition from summer's scorching heat to the faded glory of autumn! The fields are divested of their florid covering, the trees are strewn the ground with their leafy honors, the primrose and the hawthorn blossom in the hedges no more. Their fragrance is departed, their leaves are withered and fallen. Even the feathered warblers of the forest realize that all nature is falling around them; they bid farewell to their favorite bowers and depart to a more congenial clime. A few months since and the warbling notes of the first bird of spring saluted our ears, the pearly dew was sparkling in the sunshine of an April morn and the air was perfumed with the fragrance of flowers: to these succeeded the maturing heat of a meridian sun, and now the strength of nature is spent, the sun is gradually withdrawing his vivifying rays and the cold blast of autumn will be followed by inactivity and death; old boreas will play for a season o'er the snow capped hills & whistle through the leafless shrubs, the streams will be bound with ice, the earth chained with frost, and the fields wear but a dismal aspect; yet, though all nature seem as if wrapped in death, it shall again spring forth afresh, the streams unbound will flow freely along, the fields stripped of their robes of death will be clothed in lively green, the perfume of flowers will be wafted about by the gentle breezes that play along the renovated meadows; the feathered songsters will again cheer the grove, (and even you *deep forest*,) with their lovely strains.—Yes! we shall behold life and beauty in all the wide extended prospect; and as we cast our eyes around, we too shall feel a renewal of life; the spark of divine love within our breast will be kindled to a flame, and our hearts warmed with the spirit of devotion. Whence all this change, this glorious change which releases our natural world from this death-like prison? It is of the power of the sun, the king of day, who, coming from the south, begins his reign more potent over this northern world. At his approach cold winter's death is swallowed up in victory, and life and beauty o'erspread the scene. Man also after a short summer here below must come to the autumn of life, be nipped by the frost of death and laid low in the dust; yet death's winter will be short; "the sun of righteousness will appear with healing in his beams," and man shall spring to life, and bloom through an eternal year of love's triumphant reign, in never-fading beauty, and travail the beatific plains of eternity, abounding with ever-blooming and ever-ripening fruits of life. Thus did the moments fly in quick succession. I was unconscious of their flight when a neighboring bell reminded me of retracing my footsteps. I had nearly reached the confines of the forest, when some gentle voice murmured on the passing gale. I advanced with caution to the spot from whence the sound arose, and beheld two females seated at the foot of a tree, and reclining against its venerable trunk.—They had been rambling o'er the fields to enjoy the mild western breezes, when coming to the spot where they were now seated, a limpid stream drew their attention. Its meandering course to which it directed its way to a spacious pond, and its rippling along its mossy banks, furnished a scene truly delightful to every admirer of nature. I seated myself by the trunk of an old tree which had been for years deprived of its spreading branches, where, unperceived by my female neighbors, I overheard the following conversation.

E.—Will you accept of an invitation to accompany my brother and me to the dedication of the new Meeting-house at R?

M.—I must defer my answer until I ascertain who is to preach on the occasion.

E.—Mr. C. of W. undoubtedly will. Indeed if he does not I shall be very much disappointed.

M.—Then I cannot accompany you; you know I never go to hear Universalists preach, for I think it a very dangerous doctrine.

E.—You think it to be; but do you know it? You acknowledge you never heard it proclaimed, and I suppose you are so prejudicial you would not read any of their publications.

M.—It is true I never heard it proclaimed nor have I read their publications, but our minister says it does not restrain men from sin, and Mr. L. at camp-meet-

ing gave those who believe in that doctrine a very bad character, and he is called a very candid pious man.

E.—As to Mr. L.'s candor or piety I know nothing of either; the limitarians generally say that the doctrine leads to licentiousness, but we have only their word for it, it cannot otherwise be proved.

M.—But you do not doubt the veracity of all limitarians, and in all cases; don't you think them sincere in their religious sentiment?

E.—No! I do not doubt all, for there are many pious people of that order, but I very much doubt the sincerity of a good part of them, they resort to such low, base means to keep up their own sect that they would not hesitate to deviate a little from the path of rectitude for the sake of making a convert to their creed.

M.—I am really sorry you have such an opinion of so pious a sect especially ministers of the gospel; but answer me candidly one question; are not universalists generally vicious?

E.—Why, as far as my acquaintance extends in that order, they appear to follow the examples of our Saviour and walk in the most christian-like manner of any order of professing christians.

M.—It will not do to judge altogether by appearance.

E.—True; for if we did we should judge your limitarian order were the most wicked people on the earth.

M.—Your judgment would be very erroneous; but can you show me one universalist within my knowledge that is not irregular in his habits?

E.—There are three students now at the Academy, professed Universalists, which board at Capt. P.'s; have you discovered anything irregular or vicious in them?

M.—How long since you embraced this doctrine? you formerly were a Methodist I believe?

E.—Yes! I belonged to the Methodist order, until about two years since, I heard Mr. D. of A. preach which led me to renounce my error and embrace the doctrine once delivered to the saints, and if you will go with me to hear Mr. C. I should be much gratified, and it may lead you likewise to renounce your error.

M.—If I am in an error I should be very willing to renounce it, could I be made sensible of it, and to convince you of my sincerity I will accompany you to the dedication.

E.—I thank you for complying with my wishes and I doubt not but that you will be well pleased with the services on the occasion. It is quite late, let us return, and when we meet again we will converse further on the subject. N. C. F. Malden, Mass. 1828.

FOR THE CHRISTIAN INTELLIGENCER.

## ANECDOTE.

**BR. DREW.**—The following anecdote related of two persons in this town (Bath) is no fiction; and forcibly illustrates the disposition of some men to pluck a mote from a brother's eye, when in fact a beam is in their own. If you think it worthy a place in your useful paper, you will oblige a subscriber by inserting it.

While in conversation with a person on rewards and punishments, he, in order to prove that a belief in no future punishment led to licentiousness, related the following occurrence. We will give it in his own words: "When passing the house of a believer in no future punishment, I saw, laying near his door, a person apparently intoxicated. I had passed the house but a short distance, when the man of the house came out, and on seeing the situation of the person who was laying near his door, exclaimed, what in the name of God are you doing here! I passed on, thinking that he would not have made this profane speech if he had seen me."

On further inquiry, we found that this believer in no future punishment, heard the groans of the sick man and went to his relief, took him into his own house, administered to his necessities, restored him to health and sent him away without taxing him any thing, while the other man passed by on the other side. Query. Who acted the part of the good Samaritan? E.

Bath, Aug. 16, 1828.

FOR THE CHRISTIAN INTELLIGENCER.

## A REQUEST.

**MR. DREW.**—Will you have the goodness to insert the following question in your paper, that some of your correspondents may have opportunity to assist the inquiries of one who wishes to know what is truth.

**QUESTION.** If the doctrine of endless punishment in the future state be not taught in the Scriptures, why was it believed and taught by the primitive Fathers of the Church and the immediate successors of the Apostles? A. S. P.

If the doctrine of endless punishment was believed and taught by the primitive Fathers of the Church and the immediate successors of the Apostles, it would, we confess, furnish strong presumptive evidence that this doctrine was taught by Jesus Christ and his Apostles: because their immediate successors would be likely to know what doctrine they did teach; but where is the evidence that the primitive Fathers did believe in endless punishment? A. S. P. seems to have taken this point for granted: Can he furnish us with the proof that they did so believe? A.

far as our acquaintance with ecclesiastical history extends, we are satisfied that in the earliest ages of the Church, the doctrine of endless punishment was not believed. Certain it is, that the most celebrated Fathers—whose writings have been preserved—such as Origen, Clemens Alexandrinus, Gregory Nazianzen, Chrysostom, &c. believed in the final happiness of all mankind.

FOR THE CHRISTIAN INTELLIGENCER.

#### LETTER TO THE EDITOR.

MR. EDITOR,—I do not sit down to write this letter as a mere puff, nor do I mean to flatter when I say, that the course you have hitherto pursued in your editorial labors, merits the approbation of every friend of truth, and lover of christian principles;—nor do I mean to draw invidious comparisons between yourself and others, when I say I am pleased with those articles in which you have contended for the honor and observance of the christian Sabbath, and for the value and worth of the Holy Scriptures; while I must say that I am as much displeased with those of your profession, who would do away by indirect attacks, the reverence which every man ought to feel for the Sabbath, and for the Bible. I hope you will continue the course which you have hitherto pursued, and contend earnestly for correct principles. There seems to be a disposition among some of your brethren, I fear, to make the doctrine which you advocate, acceptable to Deists, Sceptics, and Free-thinkers, by conforming it as nearly as possible to their habits of thinking, and their prejudices. Whether it is induced by a love of gain, or to acquire a degree of popularity among this class of people, I cannot say; but let the occasion be what it may, a course like this, is much to be deprecated. I dread it more than I should a conformity to the habits of thinking, and to the prejudices of limitarians—though either course ought to be avoided. If the Universalists, as a body, profess to be followers of Christ, and to believe in the inspiration of the scriptures, it is the duty of their teachers to inculcate principles in unison with christianity, and to consider the Bible as the rule of faith and practice. Stooping to the prejudices of no set of men, whether they be arminian or orthodox, deists or sceptics; and be careful that no wolf in sheep's clothing creeps in among them, and under the sanction of a teacher of this doctrine, inculcates principles opposed to its spirit, and calculated in the end, to overthrow it. I have generally found that slurs, anecdotes, articles bordering upon the ludicrous and designed to hold up our opponents to scorn and derision, have, when they found a place in our periodicals, been greedily seized by the vulgar and the worthless, and harped upon and related with oaths of imprecation, and have operated to our disadvantage. While those articles which have been written with a christian spirit, designed to improve and better our faith and practice, increase our reverence for the scriptures and the Sabbath, and for the ordinances of the gospel, have met the approbation of the wise and virtuous of our own and other orders.

The course which you have hitherto pursued, has been such as has been satisfactory to the latter class of readers, and will continue to be. A facility may be offered of subscribing to works of a different character, and may tempt some of the former to discontinue and subscribe for those more suited to a depraved taste.—But what is the approbation of such, when compared with the testimony of a good conscience, and the applause of the wise and the virtuous,—the commendation of "well done good and faithful servant, thou hast been faithful in little, I will make thee ruler over much; enter thou into the joy of thy Lord." I hope you will not be weary in well doing; and I think you will not; for although there are doubtless some discouraging circumstances attending your labors, there is much to encourage you to perseverance. I think that since the paper has been under your control, it has with the assistance of the labors of our ministering brethren, done much toward producing a more healthy and religious tone of feeling and acting among the brethren in this section.

Yours, &c.

FOR THE CHRISTIAN INTELLIGENCER.

#### SALVATION FROM SIN.

Mr. Balfour somewhere remarks, that if christians would unite in attempting to save mankind from sin, and leave off attempting to save them from endless misery, their labor would not prove so fruitless. The orthodox seem to have taken the hint, or have had similar thoughts,—for they appear to have rested for a moment from the great work of saving those from hell who were elected from all eternity, and could be in no possible danger from it, and are cutting up vice in detail. Having made one campaign against Intemperance, they have now bent their forces against Sabbath-breaking. We hope they will succeed in their well meant endeavors. All attempts to make men better, should meet with encouragement, whether it be done by Jew or Samaritan, if done honestly. But I cannot understand how they can justify themselves to their own consciences, in their attempts to moralize society, while they contend that good moral men are more difficult to convert, and in more danger of being eternally lost, than the openly profligate.

J. W. H.

A Universalist Church has recently been organized in Washington, N. H.

#### THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, AUGUST 22, 1828.

Our subscribers who should receive their papers on the route from Augusta to Paris continue to complain that they do not arrive at their destinations until they are a week or two old, and sometimes not at all! What, in the name of post offices, can be the cause of this? Our papers for that route are certainly carried to Augusta by mail every Friday. The Paris mail should take them Saturday and carry them to their respective offices. Gen. Chandler, the post-master at Augusta assures us, that they are committed to that mail in season; and yet our subscribers in N. Leeds, N. Turner, &c. have no papers brought for them! Could we get into the mail-bag ourselves we might ascertain where the difficulty is, and insure the regular conveyance of the papers; but as it is, the thing is beyond our control. All we can do is to commit the packages to the mail, with legible directions, and then trust to the faithfulness of the Post-Office establishment to convey them, according to law, to their respective destinations. If they do not do this, some body is accountable; we certainly are not chargeable with others' faults. The complaints on that route are of long standing. If the cause of them cannot be obviated otherwise, we shall be under the necessity of committing all our packages for that route to the care of the mail carrier, who will himself see that they are all regularly and safely conveyed.

Again. There is one post-master in this State, much opposed to our paper, who has a number of times very kindly notified us that such and such papers were not taken out of his office, and directing us to stop them. We have done so; but have subsequently ascertained that the reason why they were not taken out of the office was, because when those subscribers called for their papers week after week, they have been uniformly told that there were none of our papers there for them! A post-master who will refuse to deliver papers to subscribers and then inform the printer that they are not taken out of his office, directing him to stop them on that account, ought to be known to the Post-Master General, and we are determined he shall be. Be he orthodox or heterodox, his conduct will not be winked at by Mr. McLean. N. B. The Court of Errors in Connecticut have decided that the oath of a Universalist is good for nothing. Query. What is the oath of such an orthodox man as above described, worth?

FOREIGN NEWS. The news from Turkey becomes more interesting. The Russian army has not only passed the Pruth, but it also crossed the Danube on the 8th June. By the last accounts the Russian Emperor was on his march to Constantinople, when the great conflict between his forces and those of the Turks will probably be made. On his march he has met with some resistance, but no serious battle has yet been fought.—The affairs of Greece are in a more flourishing condition than formerly.

Serious difficulties exist in Portugal. The Cortez of the kingdom have declared Don Miguel, absolute King. The Congress of Oporto, acting under the constitutional charter, and in the interest of Don Pedro of South America, are opposed to the elevation of the former and are making preparations to resist his usurpations.

The American Tariff has considerably affected the manufacturing interests of England. Goods have fallen in price and are in small demand.

Great rejoicings have taken place among the dissenters in England on account of the repeal of the religious test acts. Liberal principles are prevailing in England, and the friends of religious freedom and rational christianity throughout the world have reason to rejoice.

The ship *Topaz* of Boston, on her passage home from the East Indies, has been captured by pirates—the vessel burnt and every soul on board massacred. She was commanded by our friend and relative, Martin Brewster of Kingston, Mass. Subsequently the pirates were cast away on the coasts of Spain, confessed their characters, gave an account of their destroying the *Topaz* and eight other vessels, and were taken in custody by the Spanish authorities. They have, probably, by this time been punished with death.

Mr. Williams of Augusta, who was nominated by the Convention of the 9th for reelection to the Senate of Maine, has publicly declined being a candidate for re-election. The reason he assigns for declining is, that he has already held the office three years and is unwilling to be the cause of dividing the votes of the electors at the approaching election. The only candidates now before the people of this county for Senators are Judge Kingsbury of this town, Mr. Cutler of Farmington and Mr. Cushman of Winslow. No

doubt they will have nearly an unanimous vote.

The Convention which sat in Gray last week nominated Hon. Jona. Page of Brunswick, A. L. Emerson, Esq. of Portland, and Rev. George Ricker, a Baptist minister in Minot, as candidates for Senators from Cumberland County.

The Boston Gazette furnishes the very important information, that President Adams on his late journey from Washington to Quincy rode on horse back in the following dress:—a riding jockey cap, a short jacket and nankeen pantaloons. Poor man! wonder if he wore a shirt? if so, the public ought to know the fact and of what kind of cloth it was made. Seriously. This following a great man wherever he goes, describing his dress, where he stopped to water his horse, what he or somebody else said, &c. are sickening. If Mr. A. wants to ride on a horse's back, let him ride so in peace. We have no King in this country. Our Presidents are made like other folks; and should be permitted to travel in quietness like the rest of our fellow citizens.

The Boston Literary Gazette has been united with John Neal's *Yankee*.

The "Administration Convention" in Somerset have nominated Dr. EREN. S. PHELPS, of Fairfield, as a candidate for Senator from that County, M. S. BLUNT, Esq. of Norridge-week, for County Treasurer, and Hon. S. BUTMAN, for Representative to Congress.

As far as returns have been received, Mr. Metcalf, the Administration candidate for Governor of Kentucky has about 2600 majority over Mr. Barry.

We have obtained at the Custom-house the annexed list of the officers and crew of the *Topaz*. But we are informed that, some of the crew of the ship left her in Calcutta and that the two mates lost their lives there by drowning; so that it is fair to presume that others than those named were on board at the time she was fallen in with by a piratical brig off the island of Ascension. A Mr. Newman belonging to Newburyport, where he has left a family, shipped at Calcutta as first mate, and Mr. Yates, mentioned below was made second officer of the ship. The Super-cargo and the clerk were brothers, highly respectable young gentlemen of the name of Austin; and there was an English missionary on board as a passenger.

Officers and Crew of the Ship *Topaz*. Martin Brewster, born in Kingston, Mass. aged 32, master; Arnold S. Manchester, Little Compton, R. I. aged 30, first mate; Edward Smith, Ipswich, Mass. 21, second mate; John Barber, (black) New-York 28, steward; Samuel Gulliver, (do) New-York, 36, cook; T. J. Yates, Boston, 27; William S. Burton, do 40; Adam S. Hunger, do 18; Cushman Perry, do 24; John Clark, do 18; Israel Smith, do 18; John Drew, Halifax, N. S. 24; William Appley, Barnstable, 19; Edward Keyser, Philadelphia, 34; Albert Richmond, Dighton, 24; Henry Williams, New-York, 23—all seamen.—*Gazette*.

We witnessed, on Tuesday last, a circumstance which we believe is rather a singular one in the history of the animal world. A rat was thrown into a box containing one hundred living rattlesnakes, for the purpose of showing the manner of attack by these reptiles.—When first thrown into the box, he evidently excited considerable displeasure amongst the serpents at the sight of such an intruder.—They, however, made no immediate attack upon him, but put their heads rather boldly around him, apparently for the purpose of ascertaining his make and quality. The rat, taking this impertinence in high dudgeon, soon began to play his part among his new comrades, by adopting their own mode of warfare, and biting every one that presumed to come within his reach. His usual aim would be at the head and neck of the snakes, where he would fasten his teeth so firmly, that they would frequently drag him the whole length of the box, before he would let go his hold. In this way he soon became master of the field, and by merely turning his head towards them, the snakes would retreat to the back ground for safety. However, to close the scene, after the rat had been in the box four or five hours, one young snake of more courage than his companions, placed himself in a posture of attack, and by one effectual blow, put a period to the conquest of the warrior rat.—*Watertown N. Y. Reg.*

A writer in the *Black River Gazette* suggests a novel experiment for the suppression of intemperance 'at one fell swoop.' 'Thinks I to myself, the other day, it would be best to buy a large quantity of whiskey, and get all the drunkards in town together, and let them drink and drink until they destroy themselves. They should be shut up in a large yard like a pound, with a fence four feet high, over which they could not climb; and then be fed in troughs; and they should be always kept there that they might not go about, as a bad example to sober people.—They should have no intercourse with the hogs, or any respectable living being. Parents should go once or twice a year with their children, and look over the fence, and tell their children, "that red faced monster was once a man. But whiskey has changed him in to a brute."

BALTIMORE, August 8. Shocking instances of Suicide. The Chronicle is informed by a correspondent, that John N. Stratton, Esq. formerly a delegate from one of the counties on the Eastern Shore in Virginia to the Legislature of that State, hung himself on Saturday last, 26th ultimo. The cause is not assigned—and on the Saturday following, (2d inst.) Henry Tazewell, of Norfolk, his cousin, son of the Hon. L. W. Tazewell, shot himself with a pistol, near the same place and expired almost instantly. Failing to secure the affections of a young lady, is

the cause assigned for the commission of the act by the latter.

New Charlestown Bridge. The Warren Bridge, now building across the Charles river, is going on rapidly, since the decision of the Supreme Court of Massachusetts, which sets aside the plea of injunction against its erection. It will be completed in the course of the coming autumn. This Bridge, we believe is to take toll, until such an amount of money is received, as to pay up all the expenses incurred in building it, when the tolls cease and it becomes a free high-way, to be repaired as other public high-ways are.

Me. Inq.

Civil War in South America. The first act we see of Bolivar, since he was declared Supreme Dictator, is a proclamation, charging the government of Peru, with violations of the rights, both of Bolivia and Colombia, and of other perfidies, that call for chastisement.—"Let the Colombians of the South," then, he says, "be armed; let them fly to the frontiers of Peru, and wait there the hour of retribution. My presence among you, will be the token for combat."—*Id.*

The interesting trial of Professor Murdock, of the Andover Institution, was to have commenced August 5, but was postponed, we understand, on account of the necessary absence of President Day of Yale College. The day for the trial will be the day succeeding the Annual Visitation the 3d Wednesday in September. The trial is on appeal by Dr. M. from the decision of the Trustees. Mr. Hubbard of Boston and Mr. Bannister of Newburyport conduct the prosecution, and Messrs. Saltonstall and King of Salem, manage the defence.

At an election of officers of the Augusta Light Infantry on Saturday last, Rufus C. Vose was chosen Captain, and Alfred Redington, Ensign. A vote was passed by the Company to dispense with ardent spirits as treats from their officers—a good example for other military companies.—*Ken. Jour.*

The Court of Common Pleas commenced a Session in this town on Tuesday last. Present, Judge Smith and Perham. At this term the following gentlemen were admitted to practice as attorney's of said Court, viz. Horatio Bridge, Alfred Martin, jr. William A. Stone, and Josiah S. Little, Esq's.—*Id.*

Yesterday completed the Centennial Anniversary of the birth day of the venerable Dr. HOLYOKE. Upon this occasion he appeared in excellent health and spirits, and dined at the Lafayette Coffee house in company with a large number of his friends, brethren of the Faculty from Boston and Salem.—*Salem Reg.*

Mr. S. Canning is expected to leave London in a day or two on a special message to Greece.

The appointment of Lord F. Gower to be Chief Secretary for Ireland, indicates good designs in the Duke of Wellington toward Ireland.

Mr. Cooper, the American novelist, has published a new work, entitled, "The Nations of the Americans," which is highly commended.

From France. The French Chamber of Deputies, by vote of 265 to 116, has adopted a law regarding the Press.

We understand a Parish meeting, of the Rev. Mr. Proudfitt's Society, Wednesday, voted to remove the old House and rebuild with brick. Under this venerable Church, it will be recollected, repose the ashes of Whitefield, Parsons and Prince.—*Newburyport Her.*

#### MARRIED.

In Livermore, on the 13th inst. by Rev. George Bates, Mr. Elias T. Aldrich, of Guilford, to Miss Julia Munroe.

In Providence, Samuel Dexter, Esq. to Miss Almira T. eldest daughter of Governor James Fenner.

#### DIED.

In Pittston, on Tuesday morning last, CALLE STEVENS, Esq. aged 57.

In Farmington, on the 11th inst Mrs. MARTHA, wife of John Russ, Esq. aged 35. An obituary next week.

In Waterville, on Saturday last, Angelina E. Hallett, youngest daughter of E. Hallett, Jr. Esq. aged 18 months.

In New-Jersey, Hon. Hedge Thompson, Representative to the 20th Congress.

In Warren, Edmund Buxton, M. D. aged 58.

In Deer Isle, Capt. Edmund Sylvester, formerly of Marshfield, aged 70.

At Edinburgh, Scotland, the learned Dugald Stewart, in the 76th year of his age.

#### MARINE JOURNAL.

PORT OF GARDINER.

#### ARRIVED.

Thursday, Aug. 14, Schr. Catharine, Marson, Boston.

Aug. 15, Sloops Olive-Branch, Perry, Sandwich; Liberty, do. do.; Deborah, Swift, do. Schrs. Commerce, Manning, Salem; Thomas, Robinson, Falmouth; Revenue, Tyler, New-York; Mary, Nickerson, Dennis.

Aug. 17, Brig. Abby-Jones, Gay, Boston; Comet, Kinsman, do. Schr. McKenzie, Salem.

#### SAILED.

Friday, Aug. 15, Schr. Cicero, Wicks, Falmouth.

Aug. 16, Schrs. Polly, Rogers, Dennis; Mind, Weymouth, Salem; Worramontogus, Waite, Providence; General Jackson, Sag Harbour. Sloops Elizabeth, Sweet, Ipswich; Edward, do. Salem; Eunice, Perry, Sandwich; Traveller, Caldwell, Salem; Relief, Philbrook, Ipswich.

Aug. 17, Schr. Commerce, Manning, Salem.

Aug. 19, Schr. Royal-Hope, Perry, Sandwich. Sloop Delight, Phinney, do.

DR. WILLIAMS' Anatomical preparations in Wax, representing the most important parts of the Human Structure, will be exhibited at Masonic Hall for 4 days only. Ladies may attend at 4 P. M. accompanied by their family Physicians.

August 21.

HORATIO BRIDGE, ATTORNEY AT LAW,

HAS opened an Office in MILBURN, Somerset County, where he will transact all professional business entrusted to him.

Refer to F. ALLEN, Esq. Gardiner.

August 19.

#### A CRY FROM THE FOUR WINDS,

In the cause of Religious Liberty, and against Clerical Intrigue and Ecclesiastical Oppression.

A WEEKLY PUBLICATION under the above title, is published every Saturday, by BENJAMIN JONES, No. 13, Union Street, Boston. There are a certain set of men arrogating to themselves the exclusive title of Orthodox, who are laying their plans to raise themselves above all others, and bring these States under the yoke of an Ecclesiastical Hierarchy.

The object of this work is to warn the unsuspecting, and wake up public attention to the plans and schemes of these aspiring ecclesiastics; satisfied that to frustrate their designs, their policy need only to be exposed.

CONDITIONS. One Dollar and Fifty Cents per year, payable in advance, or Two Dollars per year if not paid before the end of three months. Eighty-seven cents for six months.

Any person obtaining eight subscribers and becoming re-sponsible for them, shall receive a ninth copy gratis.

#### BRIDGE NOTICE.

THE Stock-holders in North Turner Bridge Company, who have not paid in the second installment upon the said Stock, agreeably to the vote of said company, are hereby informed, that all the shares which remain unpaid for on the 23d day of August last, at 2 o'clock P. M. of said day, will at that time be exposed to sale at public auction, at the dwelling-house of BENJAMIN SAFFORD, in Turner, in order to raise the necessary sums to discharge said assessments, with necessary incidental costs.

Treasurer of the N. Turner Bridge Co. North Turner, August 1, 1828.

THE Subscribers having been appointed Commissioners on the Estate of

#### ELIPHALET PRAY,

late of Gardiner deceased, and six months having been allowed to render in the claims against said estate—All persons interested are hereby notified that they may govern themselves accordingly.

EBEN R. MOORE, Comm'r.  
MOSES SPRINGER, Jr. Comm'r.  
Gardiner, July 23, 1828.

KENNEBEC, &c.—To the Heirs at Law and all others interested in the estate of JOHN SAYLES, late of Gardiner, in said county, Yeoman, deceased, intestate.

Whereas Jesse Jewett, Administrator of the estate of said deceased, will settle an account of his administration upon the estate of said deceased, at a Court of Probate to be held at Augusta, in and for said county, on the second Tuesday of September next,

You are hereby notified to appear at said Court and show cause, if any you have, why said account, as exhibited, should not be allowed, and said allowance, as prayed for, should not be granted.

Given under my hand at Augusta, this twenty ninth day of July, A. D. 1828.

H. W. FULLER, Judge.

Augusta, July 29, 1828.

#### BALLOU'S SERMON.

JUST received at the Gardiner Book-Store. "A Discourse delivered in the Universalist Church, Lombard St. Philadelphia, June 2, 1828, at the Ordination of T. Fisk, by HOSSEA BALLOU, Pastor of the Second Universalist Society, Boston." Aug. 14.

#### NOTICE.

THE Subscriber, in putting up his library for removal from Waterville, found missing the 1st volume of "Murray's Works," and the 7th volume of "Josephus Works." Whoever has these books may leave them with M<sup>rs</sup>. BACKUS of Waterville. SYLVANUS COBB.

Malden, August 3, 1828.

KENNEBEC, &c.—To the Heirs at Law and all others interested in the Estate of Joseph Rollins, late of Pittston in said county, Yeoman, deceased, intestate.

WHEREAS a certain instrument purporting to be the last Will and Testament of JOSEPH ROLLINS, late of Pittston, in said county Yeoman, deceased, testate, has been presented for probate to the Judge of Probate of said county, by the executors therein named,

You are hereby notified to appear at a Court of Probate to be held at Augusta, in and for said county, on the last Tuesday of September next, and show cause, if any you have, why said instrument should not be proved and allowed as the last will of said deceased.

Given under my hand at Augusta, this eleventh day of August, A. D. 1828.

H. W. FULLER, Judge.

#### BOOKS.

GLAZIER & Co. have received Marriage in High Life, by the author of Fittation.

Juvenile Forget Me Not. Choice Pleasures. Mother's Portrait. Caroline Lindsay. Allen M'Leod.

Also a further supply of French Grammars. National Reader. Bowditch's Navigator. Brackenridge's Lat. War, &c. &c.

SEALING PROPOSALS will now be received by the Agent for the Engineer Department, until the 10th September next, for removing the half-tide rock and sunken ledge, which lies between the two dry ledges below the half-tide rock, at Lovejoy's Narrows, in Kennebec river, together with all their parts and fragments, to the depth of ten feet below low water at the lowest course of tides.

PETER GRANT, Agent.  
Gardiner, July 8, 1828.

GARDINER WOOLLEN FACTORY. An assortment of narrow and broad cloths are kept constantly on hand and for sale at the Gardiner Woollen Factory. Country produce will be received in payment. Wool taken to be manufactured on shares. Wool carded and cloth dressed as usual.

J. O. CRAIG & Co.  
Gardiner, Feb. 5, 1828.

VIOLIN & BASS VIOL STRINGS for sale at the GARDINER BOOK STORE.

BALFOUR'S ESSAYS.—P. SHELDON, has just received Mr. Balfour's new work, entitled, "Three Essays on the intermediate state of the dead; the Resurrection from the Dead; and the Greek terms, rendered, Judge, Judgment, Condemned, Condemnation, Damned, Damnation, &c. with remarks on Mr. Hudson's Letters in vindication of a future resurrection."

THE Life of Murray & Balfour's Essays may be had of Mr. Drew at his house in Augusta.

MR. CASE'S Sermon on the NEW BIRTH, for sale at this office.

WESTERN CHAISES, &c.

J. & W. ODLIN acknowledge with a mixture of pride and gratitude, the liberal patronage they have received in this vicinity, in the sale of their Chaises. They now offer for sale, on terms accommodating to the purchaser, a few more warranted CHAISES, direct from their manufactory in Exeter, some of which are of superior style and workmanship.

Apply to Mr. B. Nason, or the subscriber, at Augusta.

WILLIAM ODLIN.

GLAZIER & CO.

HAVE just received their FALL SUPPLY of QUILLS—DRAWING PAPERS—LEATHER PAPERS—PENS—KNIVES and RAZORS. Also a few copies of Walter Scott's Discourses, &c. &c.

## POETRY.

FOR THE CHRISTIAN INTELLIGENCER.

## THE AUTUMN EVENING.

The sun has sunk behind the hills,  
And evening comes apace;  
The Christian bows before his God,  
And seeks His glorious face.

The zephyr fans the with'ring leaf,  
And whispers from the tree;  
That like it, we must also fade,  
And cease on earth to be.

How beautiful on yonder hill,  
Fair Cynthia sheds her light;  
'Tis like the peace the good man feels,  
When heaven bursts on his sight.

How mildly on the tow'ring cloud,  
Her gentle beam is cast;  
'Tis like the Christian's countenance,  
When call'd to breathe his last.

And now above the wand'ring cloud,  
The twinkling star appears;  
So faith springs in the heart of man,  
And dissipates his fears.

But soon that happy morn will come,  
When night returns no more;  
All beings then, that sleep in death,  
Shall wake forevermore! N. C. F.

Malden, Mass. 1828.

## ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN INTELLIGENCER.

## NOTICE OF MR. ST. CLAIR'S STATEMENT.

"He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him."

MR. DREW.—In looking over the columns of the *Intelligencer*, we find an article headed, "The Concision," communicated by Alanson St. Clair, in which he says he feels it his duty to make a public statement of facts relative to treatment received from the Freewill Baptist Church in Chesterville. The following is designed as an answer to his communication, by giving it an insertion in your paper, you will confer a favor on said Church. We wish no evil to Mr. St. Clair, nor do we wish for controversy with any person, but to follow after peace and things whereby one may edify another.

Before proceeding to examine his communication, we would observe, that formerly Mr. St. Clair had a standing in this Church, but in consequence of his imbibing error,\* we proceeded in love to deal with him according to scripture rules, and finally rejected him for what we considered heresy. Since which time we have never wronged him in word or deed. We are sorry he should be so destitute of humanity and a knowledge of his own good as thus to oblige us to notice his communication. His piece we consider altogether exceptionable, and containing quite a number of false statements. We shall not attempt to notice every particular. From the description of himself given in the fore part of his communication, we should suppose he was sunk into the grossest ignorance knowing little more than "cant phrases," and had not God commanded all men to repent, no doubt sin committed in that state would have been winked at. Had any other person charged such ignorance upon him, we think he would not have been pleased, and even now when reflecting we should think he would wish to apologize. He states that "under the zeal that lights up those night-meetings—in which an imaginary hell is ransacked to find the hottest torch and the most gloomy picture; under this mistaken zeal, I was roused up, and like others made a profession of religion." It appears to us from the style of this sentence, that Mr. St. Clair wishes to display his ability to the public in drawing pictures, more than in stating facts; but if this statement be true, he certainly did not experience or profess religion among us, hence we know nothing of his professed religion, for we are sure that no such enthusiasts reside in our vicinity, nor have any such enthusiastic meetings been held by any of our people, consequently he has acted a deceptive part by assuring us that he experienced religion in our vicinity. He then assured us he was rationally convinced (not affrighted by hot torches and gloomy pictures) he was a guilty condemned sinner, that he thought he found a pardon of his sins, and felt to rejoice in the Saviour.—Further he says he "was persuaded to join the Church." This we consider a false statement, we presume not so much as one individual ever persuaded him in the least to that effect; so far from persuading him, when he presented himself desiring admission, the Church (individuals say the least) hesitated to give their consent, doubting the genuineness of the work of grace on his heart; true, he could talk well, but it was thought his talk might be only a collection of cant phrases. However under the influence of that charity which thinketh no evil, he was admitted a member of the Church. Again he states he was promised a dismission when requested. This statement, unqualified as he leaves it, is false, he was never promised a dismission only on condition that he should join another Church of our own, or of some other denomination. Such a desire was never manifested to us till after he was rejected; hence we gave him no letter of dismission considering ourselves under no obligation at that time.

We do not believe it consistent to give a member a letter of dismission to go into the world. Again. Speaking of Dea-

con Hutchinson he says he did not attend to the duty assigned him. This also is false. No matter whether he went any distance to see Mr. St. Clair or whether he saw him at his own house, or what their conversation might have been, he actually saw him and requested him to attend our conference meeting which was the duty the Church assigned him to perform.—Again speaking of Elder Locke he says, "On repeating the question what was my transgression? he replied that I was guilty of no transgression at all, but that they had cut me off on account of heresy." This is not true. [We do not consider it necessary a person should be an open violator of the civil law to be a transgressor in matters of religion.] Elder Locke informed him he was considered in a back-sidened state (consequently in transgression) before he embraced Universalism; also that there were a number of reports in circulation which would call in question his truth and veracity. Though these reports were in circulation, yet the principal thing for which he was rejected was for what we considered heresy. Not as he says for believing in the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began, for in this we as firmly believe as he does.

Thus Elder Locke has not forfeited his sacred promise as has been represented by Mr. St. Clair, neither has he uttered a falsehood by saying he was in transgression, and then denying it.

This is the conduct of a man in this enlightened day (himself we may suppose in the dark) and in this free country, he has unnecessarily attacked a man and a church for conscientiously doing their own business in their own way. When we think of the impropriety of his statements, we are led to conclude his judgment has been misinformed, or that he has wantonly misconstrued things. We do not wish to lay sin to his charge, but hope he will repent and turn to the Lord who will have mercy, and to our God who will abundantly pardon, that he may be spared in the day when God shall make up his jewels.

Written in behalf of the Church.

CYRUS WHITNEY, } Church  
Clerk.

## MISCELLANEOUS.

## "I AM NOT A UNIVERSALIST."

"I am not a Universalist," said my friend Jeremy Whiffle the other day, "I am not a Universalist; though I acknowledge there are many things in the doctrine that I approve." On further conversation, I found my friend believed with me, and of course with all Christians, that there is a God, that Jesus Christ is the Son of God and the Saviour of men, and that the Scriptures are a Divine Revelation from Heaven. He agreed also, or rather, voluntarily declared that God never had made a man for the purpose of tormenting him, and that therefore the Calvinistic doctrine could not be true, and that, God having some design in view in all his works, the Arminian and Methodist doctrines were fallacious. And leaving him to pursue his own reflections, and to draw his own conclusions, he at length said, "I do not believe the doctrine of an endless punishment." "Friend Whiffle," said I, "wherein do you suppose Universalists to differ in their view of doctrine, from other Christians?" His reply was, "They believe in the salvation of all men." "True," said I, "this is the fact; at least this is what characterizes us as Universalists: You are not, you say, a Universalist, but you do not believe the doctrine of endless misery. You also believe in the resurrection of all men from the dead. Now will you be good enough to tell me what, under such circumstances, is the difference between him who believes in the final salvation of all, and him who believes in the endless damnation of none?" Jeremy was somewhat startled to find that he had thus inadvertently been partly honest, in indirectly declaring himself a Universalist; and waved the conversation; and no doubt he will be very careful, in all religious conversations hereafter, to aver as usual, "I am not a Universalist."

Now my friend Jeremy is by no means singular in this respect; the Whiffle family is far more numerous than any other with which I have any acquaintance; and they all as far as I know, conduct nearly in the same manner. They have a little of all religions; at least in theory; just enough to say "I am not a Universalist, I am not a Baptist, I am not a Presbyterian, I am not a Methodist," &c. &c. &c. but not sufficient to enable them to say, "I am any thing at all." This they do with a sort of affected good natured carelessness, that would make one think their pretended no religion system to result from pure goodness of heart, priding itself in indifference and ignorance. Thus they attach themselves to no party, they provoke the enmity of none, and in fact, they make themselves mere cyphers, and no one cares for them. These motives are however various: my friend Jeremy, (not a very deep man,) supposes that by this no religion course, he recommends himself to all the sects, & makes himself extremely popular; whereas the contrary is the case; for to my certain knowledge, no denomination respects him for this conduct, and but few if any of his acquaintance speak well of him. Timothy Whiffle confesses (to Universalists in private and in confidence,) that he believes

their doctrine; but would not wish to have it spoken of at present; because it would offend his wife at home, and injure his interest abroad. But by and bye he shall be ready to "come out." That is when he can be a Universalist, with the majority, he will be honest;—at present, he had rather submit to petticoat government, and serve his worldly interest, than to be faithful to God and his conscience.

Benjamin would be a Universalist, but fears he should prevent his election; because the people of his district, had rather be represented by a hypocrite of no religion, than by an honest Universalist. Jonathan has purchased a plantation of an Orthodox gentleman, and is afraid of being pushed for payment. Peter lives neighbor to a Methodist Parson, and does not wish to offend him. Harry is courting the daughter of a rich Presbyterian, and fears, to declare himself a Universalist, lest it should break off the match, &c. &c. &c. But Ben when elected, Jonathan, when he has paid for his plantation, Peter, when he gets away from the Methodist Parson, and Harry, when married, will all of them do, at least they say so, just as they please; and I have no doubt they will. But that will be, just as they do now; to be time-servers, hypocrites, as far as their popularity or interest require it; to be anything and every thing in private, and nothing in public, but just so far as to be able to pacify the Orthodox, by saying, "I am not a Universalist." Such hath been the conduct of the Whiffle family, "time out of mind."—Such their conduct probably will be, through time:—They are a family, who never were trusted, and never ought to be, by the honest and independent of any sect.—*Liberalist.*

[The following is from "A Cry from the Four Winds," edited by Rev. B. Jones, a Methodist minister, Boston.]

## ZION'S HERALD.

This paper, with all its moderation and long list of subscribers is about to expire. This is no more than we have expected, but we little thought it was so near its end. This paper has been considered the oracle of Methodism in New-England, but this is a mistake; in the first place, its origin was not Methodist; its projectors had no intention of promoting Methodism by its publication, for they were not methodists themselves; they thought however, that a paper, might have a wide circulation among that people, and bring good profit to the publishers. As a proof that they had no idea of making it a Methodist paper, any more than by calling it such, a gentleman was placed in the editorial chair, who was utterly ignorant of Methodism, in all its parts.

The next who succeeded him in the office was not a Methodist, and perhaps was as little acquainted with methodism as his predecessor. But he had acquired considerable fame as an editor and that was his only recommendation. While in his hands, the publication obtained a long list of subscribers, and many thought it was on account of the superior skill of the editor, but this was a mistake, it was owing to other causes.

The present Editor of that paper is not a Methodist, and whatever may be his talents as an editor (and we are ready to acknowledge that they are by no means of an inferior grade,) yet they are not of the right stamp, for his office. In short that paper has never been in the hands of men, capable of giving it that decided methodistical tone which it ought to have had, and which was absolutely necessary to give it a permanent establishment. It is about to be amalgamated with the Christian Advocate and Journal, published in New-York, under the direction of the General Conference, Edited by Dr. N. Bangs, a man who is well able to give it a proper character. In his hands it will not be a half way house between methodism and orthodoxy.

[From the same.]

## ANTI-UNIVERSALIST.

The editor and proprietor of this paper had been so successful in obtaining subscribers among the methodists that he really imagined the whole field was before him. So high indeed did he rise in his hopes and expectations that he had the boldness to intrude himself into the New-England Conference at their late session in Lynn, Mass. wishing to obtain a vote of the Conference to patronize his publication. But the members of that conference are perhaps no better disposed towards orthodoxy, than to universalism, and would be very unwilling to pull down the latter in a way that might have a tendency to build up the former. Nay, I am persuaded that all of them to a man, would more readily embrace the doctrine that God had from eternity determined the unconditional salvation of all men, as taught by the Universalists, than the unconditional election of one part of mankind to life and the rest to destruction, as is taught by the Orthodox. It was not difficult to see the impropriety of giving a methodistical sanction to an Hopkinsian work. Perhaps some of them might recollect that one of their body was once an agent for that paper, but was struck off the list because his name being on it might prevent its circulation, and if the conference should give it their patronage, and it should be so signified on the title page, and afterwards pass some resolution inimical to orthodoxy, such for instance as passing a vote to patronize the Cry, would not the editor of that paper think it expedient to

decline excepting the patronage of the New-England Conference, for fear it might injure the circulation of his paper among the orthodox, at least in some parts of the country? These are questions which it is possible some of the members of the Conference weighed over in their minds, and were not without their influence.

Be this as it may, the proposition was decided in the negative, and the Anti, was left to the patronage and support of orthodoxy.

"Only look, how beautiful! Cost only 9 dollars and is all the rage! Cheap as dirt!" said a daughter, holding up an extravagant and worse than useless article, which she had just purchased of Mr.—in Chapel street. "Why, dear child!" interrupted the mother, "how could you buy it; you have a number of neat dresses, two or three new ones among them—and besides this is an extravagant thing, only fit for a ball, or some similar occasion, for which I am not anxious to provide you; and you ought to know that father's money comes hard to be squandered so thoughtlessly—I am very sorry you could not have reflected that this money would have purchased half a dozen dresses, in any of which I should take more pleasure in seeing you attired than in such a gaudy, foolish dress as this." "Well," said the girl, "I am sorry, mother, it displeases you so, for I never shall enjoy it a moment, since you feel thus; but Mr.— said it was so fashionable and so cheap, that the Miss K.—s, and other genteel people, had all bought of it—and, though he had but just received it, there were but two patterns left, and I had better take it, for he said papa could afford it if any body could,—but it is so saleable I dare say he will take it back, and I will go, for indeed it was improper for me to get it without consulting you—but he urged it so much." No, no, I replied, a bargain is a bargain, and I don't like this backing out; keep your sky-sail, and make the most of it, though it will only do for fine weather; and my advice to you is, to keep a better look out ahead next time, and not believe all you hear, for many a ship sails under false colours now-a-days.

New-Haven Herald.

Coffee. Coffee drunk after dinner promotes digestion, and agues, diarrhoeas and giddiness have frequently been removed by it.—Its subtle oil stimulates the solids, rarifies the blood, and consequently is of great service to those who lead a sedentary life, and to those who suffer from phlegmatic and catarrhal diseases. If drunk too strong, it effects the nerves and by its penetrating property often occasions sleeplessness, and tremor of the hand; but in some phlegmatic and indolent individuals, it is apt to excite sleep. If coffee be not used merely as a diluter for relaxing the fibres, it ought to be made strong. The best proportion is one ounce of well roasted and ground coffee to one pound or one pint of water which should be just allowed to boil up; for the longer it is boiled, it loses the more of its volatile and aromatic particles, and consequently becomes weak and insipid. As coffee is possessed of excellent anti-spasmodic virtues, it is a favorite beverage with the hypochondriac and the hysterical; and according to early observation it is also the best and most effectual remedy in spasmodic asthma.

The steam of boiled coffee has frequently been beneficial to weak eyes, and to such persons as are not habitual wine drinkers, or of very irritated temperament.—*Willch.*

## NEW WEEKLY JOURNAL.

THE Editor of the Massachusetts Journal proposes to issue a paper to be called THE MASSACHUSETTS JOURNAL. It will be devoted to politics, literature, science, and in an especial manner, to practical mechanics and agriculture. It will contain all the news, foreign and domestic, of the day, together with poetry and miscellany. The quantity of matter and the price will be suited to the time and the purses of those country friends of the Administration, of domestic improvement, of liberal politics and of literature, who cannot afford sufficient either of time or money for the three-a-week Journal.

The paper will be printed on a large and handsome sheet, and fair type, and delivered or mailed on every WEDNESDAY morning, at 2 dollars a year, payable in advance; or \$2.50 at the end of six months. Those who obtain six subscribers and become responsible for the pay, shall have the paper gratis.

The first number will be issued on the first Wednesday of September next, or sooner if a sufficient number of subscribers shall be obtained.

D. L. CHILD.

Editor Mass. Journal.

## AETNA INSURANCE COMPANY.

J. D. ROBINSON, AGENT for the AETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure

HOUSES, STORES, MILLS, FACTORIES, BARNS, and their contents, against loss or damage by

## FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

For terms of insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

Gardiner, May 25, 1827.

## KENRICK'S EXPOSITION.

THE first volume of "Kenrick's Exposition of the historical writings of the New Testament," is published and received at P. Sheldon's Book-Store. This valuable work will be comprised in 3 large octavo volumes very handsomely printed, and will be furnished to subscribers at the unusually low price of five dollars, payable on the delivery of the first volume. The price to non-subscribers will be considerably enhanced. The second and third volumes will shortly be published, and subscriptions will be received at the Gardiner Book-Store until the work is completed.

LIFE OF MURRAY.—Just received and for sale by P. SHELDON, at the Gardiner Book-Store, the Life of Rev. John Murray, the first preacher of the doctrine of Universal holiness and happiness, in America, written by himself. Second edition. Price 1 dollar and 25 cents. May 2.

## CHEMICAL EMBROCATION,

## OR

## WHITWELL'S ORIGINAL OPODEDOC.

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

## CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt.—Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostors. Therefore be sure that you receive Whitwell's Opoedoc, or you may be most wretchedly imposed upon. Price 57 1-2 cents.

[V]OLATILE AROMATIC SNUFF.—For many years celebrated in cases of catarrh, headache, dizziness, dimness of eye sight, drowsiness, loss of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

[V]HITWELL'S BITTERS.—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enliven the blood and invigorate the whole system. No tavern should be without them. Price 15 1-2 cents a paper. *Jenny's Bitters Pills* are highly important in all the above complaints, and should in most cases be used with the Bitters.

[V]BALSMIC MIXTURE, or INFIRMARY COUGH DROPS.—One of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cents.

[V]Sold at the Boston Infirmary, corner of Dilt and Kilby Streets; and by his Agent, J. B. WATSON, Gardner, (Me.)

## NATIONAL READER.

RECENTLY published and for sale by P. Sheldon, Gardner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c.—The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, & is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardner have directed the use of the National Reader in the schools under their care. Nov. 23.

## NEW AND VALUABLE

## CLASS BOOK.

JUST published and for sale by P. SHELDON, THE PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common schools. By THOMAS J. LEF, compiler of "A Spelling-Book containing the rudiments of the English Language."

## PREFACE.

"This little book, as the title imports, is designed to be used in common schools, immediately after or in connexion with the spelling book; and, accordingly, the lessons are such as may be interesting and instructive to children."

"A few of the most emphatic words are printed in italics. Some words which are often incorrectly pronounced, are marked with accents, according to a key placed at the beginning of the book, so as accurately to convey the sounds. In a few instances a different spelling is given at the bottom of the page for the same purpose. The paragraphs are broken into short portions and numbered, to render it more convenient for reading in classes."

"For a more particular character of the book the compiler refers to the work itself, being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it."

"Winthrop, Sept. 1827." This book is well printed, on one type and fine paper, sewed and bound with pasteboard and contains 180 pages 18mo. Price 25 cents single, 2 dollars per dozen. May 2.

DEAN'S 120 REASONS. FOR sale at this office, and by the Editor in Augusta, "Dean's 120 Reasons for being a Universalist." Price 50 cents each. *Barton's Letter* to Mr. Walker, author of the *Gleaner's Letter* each. It is to be hoped that these popular tracts may have an extensive circulation.

## BOOKS AND STATIONERY.

## P. SHELDON.

HAS just received at the GARDINER BOOK-STORE, a new supply of Books & Stationery, making his assortment very complete,—comprising nearly every thing in that line that is called for in this country, all of which will be sold at the lowest rates.

P. S. has also a great assortment of

## CUTLERY

## AND FANCY ARTICLES.

Particularly Rodgers' Silver Steel, and other fine Penknives, Razors, &c. &c. &c. July 23.

## ELIAS DAVIS.

## WATCH MAKER, &amp; JEWELLER.

INFORMS his friends and the public, that he has taken the south Store under the New Hotel in Gardner, and intends keeping a good assortment of Watches, Chains, Seals and Keys; Silver and plated Spoons, Tea Pots, Castors, Candlesticks, Jewellery and fancy articles. A good assortment of Silver, Plated, and Steel Spectacles. Also, a variety of Musical Instruments.—Drums, Fifes, Flutes, Clarionets, Violins, Umbrellas and Parasols. Particular attention will be paid to Watch work, and Jewellery, and Spectacles will be repaired with despatch. July 2.

## ROOM PAPERS.

P. SHELDON has just received from Boston and the manufacturers, a very large supply of French and American Paper Hangings and Borders, which will be sold at the lowest rates. July 23.

## TERMS OF THE INTELLIGENCER.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and the fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and 10 per cent will be allowed to agents on all money collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription will be discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.

\* How does this Church know he imbibed "error?" Who made it a judge to decide between orthodoxy and heterodoxy?